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Men with a Message

BRENTON T. BADLEY, a leader in young people's work in India, secretary of the Mass Movement Commission.

❖

FRANK W. WARNE, for many years a missionary in India, bishop of the Methodist Episcopal Church for Southern Asia.

❖

J. H. OLDHAM, editor of the *International Review of Missions,* was secretary of the Edinburgh Conference.

❖

S. M. Zwemer, pioneer missionary to the Moslems in Arabia, now living in the midst of manifold activities in Cairo.

❖

FRED B. FISHER, general secretary Laymen's Missionary Movement, for a time a missionary in Malaysia.

❖

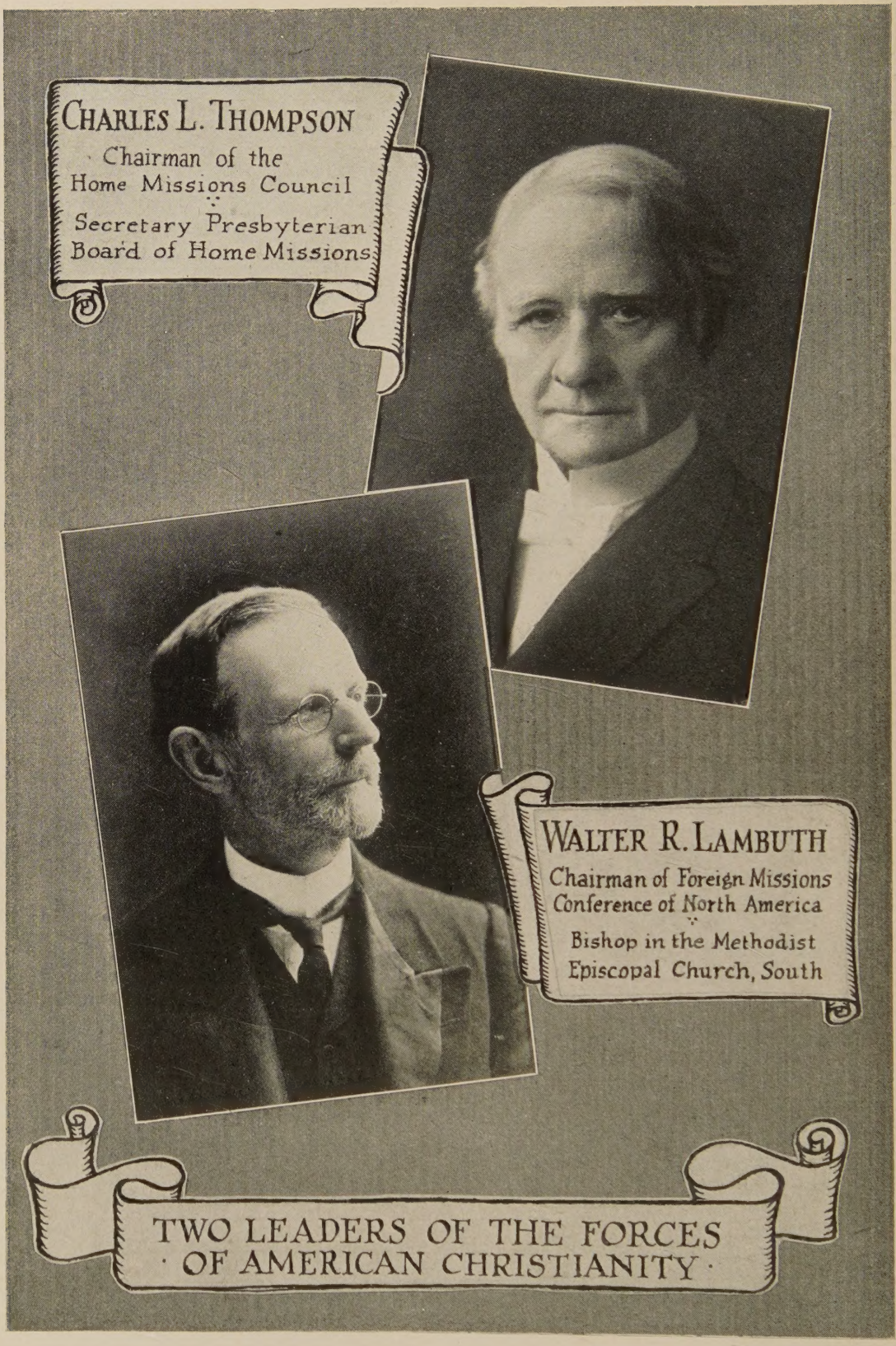
THOMAS S. DONOHUGH, for some time a missionary in India, candidate secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

❖

CHARLES C. JARRELL, a commissioner of Emory University, Atlanta, Georgia, a winning worker with men.

❖

ISAAC TAYLOR HEADLAND, missionary, lecturer, professor Mt. Union Scio-College.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Bishop in the Methodist
Episcopal Church, South
TWO LEADERS OF THE FORCES
OF AMERICAN CHRISTIANITY

MEN AND MISSIONS

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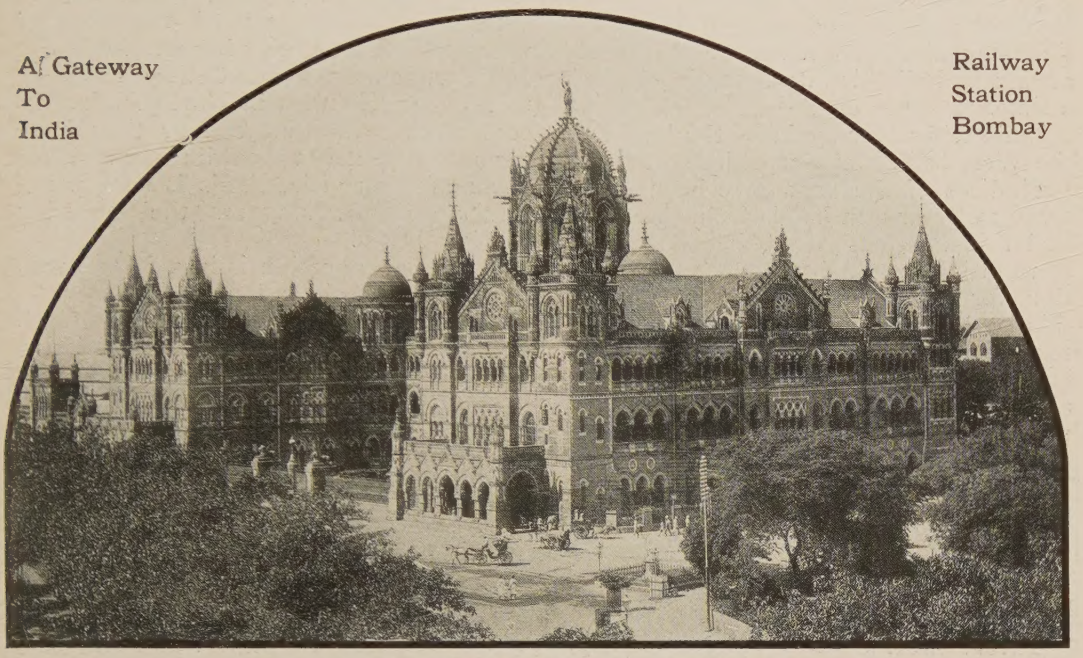


A Gateway To India

Railway Station Bombay

The Heart of Asia

Brenton T. Badley

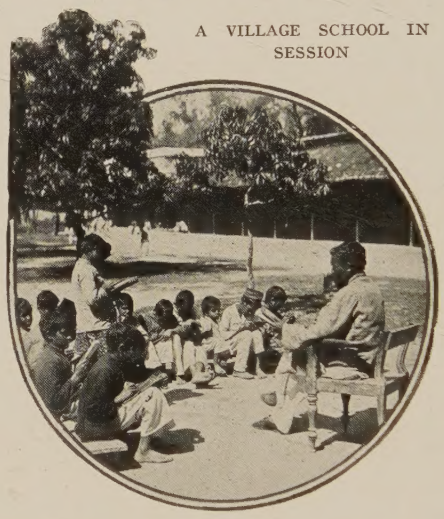
THE great story of the India of today, with her marvelous modern movements and her new life, requires not an article but a volume for its telling. All that can be done here is to let in some light that will help to make a little clearer the present situation.

The Effect of the War

The great war has made India a new land. The national movement that had a new inception with the triumph of Japan over Russia, has received an unforeseen impetus because of India's share in the war. The response of India to Great Britain's need has been amazing, and the native states have been as forward in their assurance of loyalty and offers of help as the provinces under the direct control of the British. Hundreds of thousands of Indian troops have gone forth under the Union Jack, and in France, Africa, Egypt and Mesopotamia have by their blood freely shed cemented a new bond between the East and the West. History has never seen anything like it before. The result is that, despite Teuton intrigue and the natural prejudice of Islam in India against joining in a war against Turkey, the recognized head of the Moslem world, India's loyalty to the cause of the British Empire was never

so strong as to-day. India has, for the first time, seen, and hopes soon to realize, her true share in the work and fortunes of the Empire. The vision of this has electrified her educated classes, stirred new hopes among her commercial and industrial classes and even entered into the thinking of the agricultural classes. Probably nothing but such a war could have called all this into being in so short a time.

India will never again be the land that the West has always considered it to be. Prejudices of the past have been swept away as by unseen hands from the skies; social institutions are being re-cast so as to fit in with modern demands; education, for the first time in the history of this land, is becoming a dominating factor; and modern improvements are already losing their novelty to millions who were born when nothing of the kind existed in India.



A VILLAGE SCHOOL IN SESSION

An Educational Renaissance

Things are moving so fast in India's educational world to-day that it is difficult to keep track of them. Hindus, Christians and Mohammedans alike seem to have caught a new vision of the part to be played by education in new India. Financial stress due to the war has not been able to retard the great educational "drive." The Government has sanctioned a new university for Burma, and another for the newly-constituted province of Bihar. Both schemes are well under way. The Hindus have opened their great Hindu University at Benares, itself a miracle in a land like India! The progressive ruler of the native state of Mysore has laid the foundations of a new university for the people of his great province. The Mohammedans have collected hundreds of thousands of rupees for the great Shia College to be established in North India, and are pressing forward with the hope of soon converting the famous Aligarh College into a Mohammedan university.

The Mohammedans of South India have just subscribed large amounts, looking to the establishment of a Moslem college for that part of the country which, it is hoped, may become for South India what the Aligarh College has been to Mohammedanism in North India. In connection with that college they have recently opened a boarding school for Mohammedan girls. This is such progress as almost staggers the orthodox Moslem mind!

Women's education is in a fair way to surpass all previous expectations.

Not only are Christian people alert, but non-Christian reformers and leaders are doing and planning great things. Already the Hindus have established, since the war began, the Indian Women's University at Poona. Its board of governors alone would justify the statement that a new era has dawned for women's education in India. Meanwhile, missionary leaders have been more active than ever before. The Christian College for Women in Madras has just begun its work, under interdenominational support and control, in which twelve societies are co-operating. In a province that contains so many Christians as does Madras, the outlook is promising and the developments are likely to be far-reaching. A new medical college for women has just been projected at Vellore under missionary management and support. In the Punjab the Anglican Church has for some time been considering the advisability of raising one of their high schools for girls to college grade, while the American Presbyterians in upper India are following hard after plans for the es-

tablishment of an institution of collegiate grade for their rapidly-increasing community. Meanwhile, the Isabella Thoburn College at Lucknow, the pioneer woman's college in Asia (established in 1887), is making plans for great enlargement under vigorous and intelligent Methodist leadership, and still continues to lead the way into ever-widening fields of educational development.

The Mass Movement

Bishop Warne describes how the movement started in the following words:

"Twenty-two or twenty-three years ago a young man was baptized in a small city of Northern India, and shortly afterwards disappeared, and his whereabouts were unknown to the missionary and preachers for more than seventeen years. He was then discovered living in a small village where the influence of his life had won all the people of his caste in his own village and several near-by villages to a desire to become Christians. After a few months of further instruction by the teachers and preachers, about five hundred people were baptized one day in these villages.

"A few weeks after the baptism of these people an ox-cart was jolting along a rutty road between two villages which were on that day's list for meetings. There had been a soul-inspiring meeting in the village we had just left, and a great number of the people, men, women and children, had accompanied us to the edge of the village. After the crowd had bade us good-bye, two men still followed, and almost before we were out of hearing of the salaams which were shouted after us, they approached the cart and stated that they had a question to ask, and a request to make.

"We invited them to ride with us. So eager were they that they brushed aside all introduction, and before they were seated began: 'Sahib, the teachers and *munshis* and preachers all have their work to do for Christ, and you have your work. Is there nothing that poor people like us who know nothing, can do for Him? Sahib, please tell us what we can do to have a part in his service.'

"Believing that God could give them a message direct, in answer to this question, I suggested that we go to prayer, and there, in that jolting cart, God spoke to them, and they arose with no uncertainty of the message, and pledged themselves to accompany the preacher whenever he should go to new villages, and confirm his teachings of the power of Christ to forgive sins by their testimony to personal salvation. Their zeal and example, as they carried out this pledge, soon inspired others to similar work, and as their number increased, the scope of their work enlarged. Such was the beginning of the Chaudhri Movement in that region.

"In the beginning the Chaudhris limited their efforts to evangelism, but soon they began to take an interest in the finances of the work, and largely through their help, in one section the contributions of the villages increased in about one year from sixteen cents to more than sixty-six dollars.

"This movement is spreading among the laymen in the churches and gives promise of very large and inspiring results."

It is not surprising that the editor of the *International Review of Missions,* in setting forth the situation in India, says, "The mass movement towards Christianity among the depressed classes is at the present time the dominating fact in the missionary situation in India." The mass movement has brought hundreds of thousands into the Christian Church in India. Probably more than ten thousand people are being baptized each month by Protestant missions in this land. The movement is on among classes that number fifty millions in the aggregate, and the doors to these communities are wide open. One American mission alone claims that its present membership of 300,000 could be increased to a million inside of five or ten years, if the opportunity that presents itself could be seized. In places there are single districts containing a million accessible people of the depressed classes. Indeed, it may truly be said that the measure of the present opportunity is merely the measure of the ability and willingness of the Christian Church to receive these people into her fold. Meantime, thousands of people are

being refused Christian baptism because of the inability of the Church to shepherd these multitudes. Never before has the Church faced such a situation on any field. Yet there is reason to fear that ignorance and misunderstanding regarding this work are very general throughout the Church at the home base. So far as the United States are concerned, it is probably true that a similar movement in some other field—for instance, China—would have created greater enthusiasm, and even electrified the whole Church. Yet, we in India believe that if America can get a real vision of a Christian empire in India being so marvelously hastened by this great movement, the Christian Church will fully measure up to even this unmatched opportunity. Fifty millions of people may be had or lost in India, and the whole Church is responsible for the outcome,—not merely the missionaries on this field!

MISSIONARIES AND CHAUDHRIS OFF FOR AN EVANGELISTIC TRIP.

It is not to be supposed that so great a movement towards Christianity has gone on without attracting the attention of Hinduism and profoundly influencing it. On the one hand, intense admiration has been called forth on the part of high-caste Hindus because of the unexampled social and intellectual uplift that Christianity has brought to these depressed classes. The clearest indication of this is in the fact that Hindu members on the Viceroy's Council have just succeeded in getting before the Imperial Legislative Council a most promising and helpful measure looking towards special efforts for "an amelioration in the moral, material and educational condition of what are known as the depressed classes."

On the other hand, certain progressive sects of the new Hinduism have become alarmed over the rapid rate at which Christianity is absorbing these outcasts of Hinduism, and have started counter-movements of a most aggressive kind. As a result, in every area where our mass movements are on, there is bitter and violent persecution of our recently-baptized people. The persecution usually takes the form of unmerciful beatings, setting fire

to the houses of our village Christians, refusing the use of wells and grazing privileges to Christians, compelling them to work without wages, setting fire to or cutting down standing crops, and lodging false complaints against our Christians in the courts. The last named too often result in unjust convictions and the imposition of cruel penalties, and always lead to the heavy hand of a Hindu and Mohammedan police resting upon our new Christian communities. All this has had a deterrent effect in some places, but, on the whole, Christianity has thrived under persecution in India as in other parts of the world.

A Unique Laymen's Movement

One of the most encouraging things on this mission field at the present time, already referred to, is the wonderful way in which village head men, "Chaudhris," as they are called, are taking up voluntary work in spreading Christianity in the village regions. In some cases we have the unusual situation where a "Chaudhri," himself still unbaptized, is giving himself to teaching his own people and preparing them for Christian baptism.

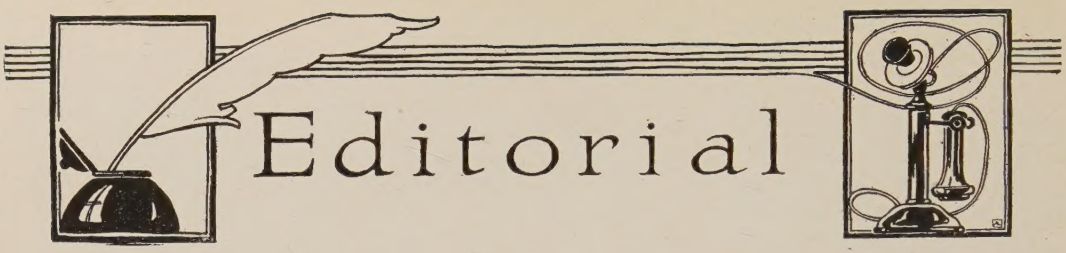
The National Missionary Council

No account of the missionary situation on this field could be at all adequate without some reference to the National and Provincial Missionary Councils. These were organized, it may be remembered, at the time of Dr. John R. Mott's visit to India in 1912, undertaken by him with this express object in view. There were many who looked with disfavor on the movement at the time, and objected to the introduction of still more new "machinery" of which we already had an abundance. This feeling continued for a while, but as these councils began to accomplish what they were intended to do, it became readily apparent that they did not add to the machinery, but rather saved the continuance of some and the introduction of other forms. These councils have already become a uniting factor and are making possible co-operation on a new and broader basis. They have been referred to as a "master-stroke" on the part of Dr. Mott, and the years as they go make evident how great was the service that he thus rendered to the cause of unity and co-operation on this field.

India's Claim on America

America's responsibility in India has never been so great as it is now during the war. The work of the Continental missionary societies is almost at a standstill, German missionaries having ceased work altogether. English missionary agencies have been considerably handicapped for funds, and it is the common feeling that America should assume an added responsibility in the evangelization of the unreached millions of this land. It would not be too much to say that America's responsibility and opportunity have increased four-fold since the outbreak of the war. Never before have duty and opportunity so wonderfully coincided for America in her foreign missionary enterprise. No statesman-like view of the present situation will overlook or ignore this aspect of urgency that confronts us. Nor will the end of the war mark the end of either duty or privilege. For years to come, the situation must remain virtually what it is now, and any added investments that American missionary agencies make at this time will insure spiritual returns to the Kingdom in India for generations to come.

This statement should be coupled with another, and one that may surprise some who have formed their opinions irrespective of a first-hand knowledge of conditions in India during the war. Despite the fact that nominally Christian nations are at war with one another on such a gigantic scale, the people of India have not been repelled by the continued Christian propaganda. They are ready to listen to the Gospel message as eagerly as ever in the past, and the work of missionary societies that have not been hampered financially has gone on as normally as in times of peace. For this we have to thank the strong, wise arm of the British Government, and, above all, our God, whose divine purpose to win India to Himself stands unchanged whether war or peace be India's lot.



Organizations with a World Program

PROBABLY never in their history have the meetings of the great interdenominational missionary organizations of North America been so largely attended or so fruitful as those held during January.

The Home Missions Council, which includes in its membership practically all of the administrative officers of home mission boards in the United States, had a crowded and intensely interesting three-days' session in New York, January 9-11. This body deals with a bewildering array of national and international problems. The home missionary leader of to-day is in world business. All Christian activities and programs have inevitable world-wide implications and all thoughtful leaders are in agreement that it is strategy of the highest order to Christianize and hold to Christian ideals the polyglot populations gathered within our national domain. Some of the facts about domestic religious problems gathered by the Council will be published in the next number of MEN AND MISSIONS, and will make most interesting reading.

Dr. Charles L. Thompson, who has been the chairman of the Council since its organization ten years ago, was named as presiding officer for the coming year with the title of President.

The Council of Women for Home Missions, which is the highly efficient associate of the men's organization, was in session in New York on the same days.

While the home missionary leaders were in session in New York City, the Foreign Missions Conference of North America, which includes in its membership representatives of the Federation of Woman's Boards, was meeting at Garden City, Long Island. The volume and importance of the business transacted would have been a revelation to the rank and file of the Church could they have been in the sessions. The deepest human concerns in all parts of the world were considered. New problems, perplexities and difficulties have been created by the war, but the outstanding impression of the present situation left by the discussions is that the days of reconstruction and reconciliation in the near future offer to American Christianity its supreme opportunity and hour of testing. The days ahead are momentous. This Conference chooses a new chairman each year, and the choice for 1918 fell upon the Rev. Paul de Schweinitz, of the Moravian Church.

The Movement Among Colored Churches

FOR two or three years the question of promoting the principles, methods and spirit of the Movement among the colored churches, has been under discussion and a considerable number of meetings have been held, some in connection with the conventions of the Laymen's Missionary Movement and others entirely apart from the conventions for the white churches. Mr. Adolphus Lewis of Philadelphia, has been giving practically all of his time to this matter for the last year.

Judged by the results of the three conventions held recently in Birmingham, Alabama; Atlanta, Georgia; and Selma, Alabama, together with other meetings that have been held in various sections of the country, it may be said that the way seems open for the successful propaga-

tion of the work among the colored churches. In one or two branches of the Negro church, secretaries have been appointed and have been doing good work along these lines for some time. While the registration, 1,073 in the three conventions mentioned above, was not as large as it was hoped, yet when it is borne in mind that in spite of the national publicity that has been given the Movement for the last ten years, its work is practically new to the colored church, both ministers and laymen, the number is significant. Earnest and effective cooperation on the part of leaders of the white churches in the South has been given the Negro leaders in their efforts to arouse their men to larger activity and to introduce more effective methods in the local churches in behalf of missions. The accompanying statistical report at the Selma Convention is an indication of the great need and possibilities of work of this character among the Negro churches.

The Mayor of Selma made a very interesting and helpful address at the opening of the convention and the following extracts of the report which appeared in the *Montgomery Advertiser*, written by the President of Selma University, indicate the value placed upon the convention by one of the strong leaders.

After a six weeks' campaign in Selma among men of his own race, beginning October 31, and a four-day's meeting in Brown Chapel A. M. E. Church, closing December 13, Adolphus Lewis, the only colored executive secretary among fourteen in charge of the Laymen's Missionary Movement, closed Wednesday night in the chapel of Selma University what was pronounced one of the most remarkable conventions of colored men held anywhere in the South ever.

Other conventions emphasize the self-respect that comes from ownership; the necessity of popular education; the indispensable laws of sanitation; home and foreign missions. This convention emphasized facts gathered from a thorough survey of exact conditions of thirteen church communities in Selma. It brought the men of the churches face to face with actual conditions which their religion was intended to ameliorate.

A careful survey was made of moral and religious conditions within a radius of five blocks from thirteen churches, 1,886 homes and 7,575 persons were visited. It was discovered by those making the survey that of the 7,575 persons visited 4,460 were not Christians and 1.547 children never attend Sunday-school. The three hundred and odd men of the convention faced these conditions and were staggered by their own recreancy and unbelief.

SELMA, ALABAMA, CONVENTION.

Financial and Survey Statistics
Selma, Alabama, Convention
Laymen's Missionary Movement

Total Value Nine Churches	$51,700.00
Cost of running per year	8,878.00
Amount raised for all purposes	9,385.80
Average weekly per person for all purposes, twelve churches	$0.0904
Average weekly given for home and foreign missions	$0.00525
Unchurched	4,460
Number of children out of Sunday-school within five blocks of churches	1,547
Number of houses visited	1,886
Number of persons visited	7,575

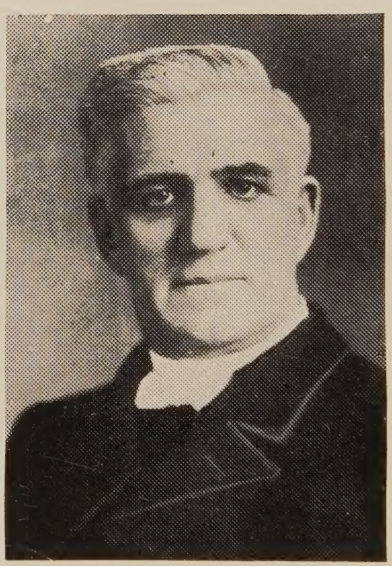
MEN AND MISSIONS

Millions Within Reach

The world to-day presents nowhere so challenging a spiritual opportunity as that among the outcasts of India.

Frank W. Warne

THE Methodist mission in India was founded in 1857 by great Christian statesmen. During the first thirty years a community of fewer than ten thousand Christians was formed. Now we are baptizing nearly four times this number every year and have a Christian community of over three hundred thousand. This phenomenal increase is due to the so-called "Mass Movement." This is marked not simply by increasing numbers of individuals applying for baptism, but by the coming of whole groups, from a score to thousands, who have together made their decision to accept Christ and who together ask for baptism.



BISHOP FRANK W. WARNE.

Castes Moving Together

To understand how this is possible one must remember what a strong part group life plays in the peculiar social conditions of India. Hinduism is built in layers, or "castes," piled one upon another into the thousands. If all the lower castes and subdivisions were included, there would probably be a hundred thousand castes in India, no two of which can intermarry. Of these castes there are, roughly speaking, three great divisions, numbering as follows: Brahmans, fifteen millions, one-twentieth of India's total population; middle castes, one hundred and forty-two millions, or one-half; low castes or outcasts, fifty millions, or one-sixth. It is among the sweepers and the Chamars, or leather workers, two of the lowest among the low castes, the "untouchables," that the mass movement is now having its greatest effects. It is the small groups of sweepers or Chamars, living together with other castes in a single village, or the leaders of one of these castes in a group of villages, who by deciding for Christ together form the units of the mass movement.

Long Periods of Preparation

The first great work in a mass movement is to get a break into some caste. This comes in some places within a few years and in other places we work fifteen, twenty, or thirty years before the break comes, and in many places it has not come yet. In 1905, the missionary in one of our districts said to me, "If you will come and work with me in my district for a month, I believe that we will have a break in a new caste in which we have been working for a real break for over twenty-five years." I went, and we made our first camp at a village where a great

Chaudhri, or village caste leader, was believed to be about ready for baptism. He came into our tent, prayed with us, declared his faith and his willingness to be baptized, and we expected every hour to baptize him and through his baptism to have a great movement begin. On the third day, however, he said, "I must go to a wedding." Our hearts sank, for we knew that all the powers of his caste would be brought to bear upon him to prevent his being baptized—but we were helpless. On the next day he returned from the wedding as angry as a raving demon. He cursed us, ordered us out of his village and organized a caste campaign against us, and went everywhere ahead of us, and at the close of a month's hard work, as a climax to the work of twenty-five years, we had had only one baptism. Six years later, however, in 1911, this very man sent for me to come and baptize him. I went and did so and he has become a great spiritual force and is now an unpaid leader in a mass movement among his caste people.

"The Land of the Breaking Heart"

INTENSELY religious, with more gods than people, India is one of the saddest countries on earth.

Three times the population of the United States live in India's 700,000 villages, in half the area of the United States.

Twenty-six million widows, of whom 115,285 are less than ten years old, are family slaves and can never hope for any other life. India has 2,273,245 wives under ten years of age. Less than one hundred and fifty thousand women can read.

At one Hindu festival there was an attendance of four millions. Masses move in India. Shall they move toward Hinduism, Mohammedanism or Christianity? It is for the Christian Church to say.

Gathering Momentum

Thus formerly before a mass movement began there were usually years of seed sowing, through the medium of village Sunday-schools, bazaar preaching, personal visitation, distribution of Christian literature, magic lantern slides portraying Bible scenes and characters, and all other possible methods. Since the movement is taking on a new momentum, it is now happening that it breaks out through the work of villagers who are Christians and have worked among their relatives and the missionary will be asked to come and baptize people where neither he nor any employee of the mission has ever been. In such cases we find prejudices gone and the way open for Christian teaching and baptism follows in a much shorter time.

Safeguarding the Movement

Before we receive by baptism one of these groups, we require that certain conditions be met. All heathen shrines in the mohulla, or caste ward, have to be torn down by the people themselves and every symbol of idolatry destroyed before we baptize anyone. Every chutia —the tuft of hair left long on the crown of the head by means of which the soul is believed to be drawn from the body after death, and which is an ever-present symbol of Hinduism — is cut off, and every charm and every symbol of idolatrous worship on the necks and arms of the women and children are removed before baptism. The Chaudhris are required to promise for the mohulla, and each individual for himself, that heathen shrines will not be rebuilt in their mohulla, and that there will be in it no more heathen rites of worship. Each individual is definitely asked before receiving baptism, "Do you cheerfully accept baptism and promise to obey and receive Jesus Christ as your Saviour?" Each one professes to have accepted Jesus Christ as his personal Saviour. Each individual is asked, "Are you willing to suffer persecution?" And all clearly understand that persecution is inevitable. They answer, "Yes, I will endure persecution." Each one is asked, "Will you give to the support of the work of sending the Gospel to others?" and an affirmative answer is given. No one is baptized who has more than one wife.

Do you ask what are the intellectual and spiritual possibilities of these low, illiterate outcasts? What contribution

will they make to the Kingdom of God?

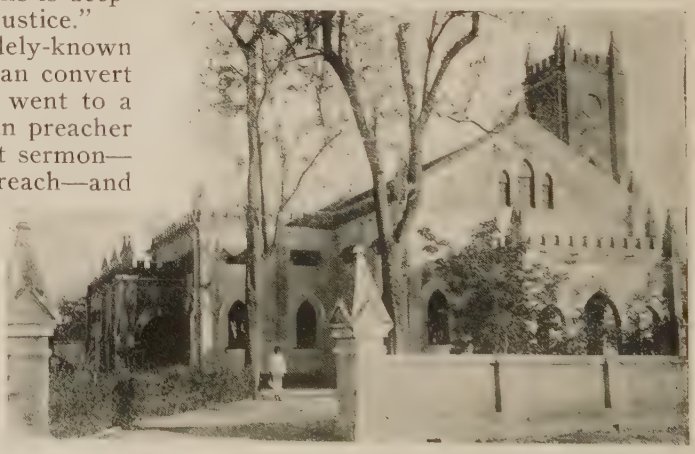
Reputable Witnesses

Lord Curzon, in giving his vice-regal valedictory to India, bore a definite testimony to this people's place in the nation's life. "My eye," he said, "has always rested upon a larger canvas, crowded with untold numbers, the real people of India, and distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the eighty per cent who subsist on agriculture. He is the bone and sinew of the country; by the sweat of his brow the soil is tilled. He should be the first and final object of every viceroy's regard. He is the man we desire to lift in the world, to rescue from tyranny and oppression." To this testimony add that of the Hon. C. K. Gokkale, a noted and influential Indian publicist: "I think all fair-minded persons," said he at a public meeting in Dharwar in 1903, "will have to admit that it is absolutely monstrous that a class of human beings with bodies similar to our own, with brains that can think and with hearts that can feel, should be perpetually condemned to a low life of utter wretchedness, servitude, and mental and moral degradation, and that permanent barriers should be placed in their way, so that it should be impossible for them ever to overcome them and improve their lot. This is deeply revolting to our sense of justice."

A story is told of the widely-known Miss Lilavati Singh, a Brahman convert and a college professor. She went to a conference and heard an Indian preacher of fine presence preach a great sermon—our Indian preachers can preach—and walking home from the service, Miss Singh remarked: "Blood counts; Brahmans can do it." She was much surprised when told that the preacher whom she had heard had come up from the lowest of castes. This illustrates very clearly what Christianity is doing for India's "untouchables." Do you wonder that missionaries who see and feel, rejoice and get enthusiastic over such a work and cry out for help to keep up with the pillar of "cloud and fire"?

What Shall the End Be?

While the present movement is among a class composed of 50,000,000 souls, a little above them in the social scale are the great middle class, numbering 142,000,000, the "voiceless millions," in whose hands is the future of the Indian Empire, who are now being mightily influenced and among whom, in some places, mass movements have already begun and among whom it would seem that the next great mass movement will occur. Above these are the higher castes, among whom educational, zenana, and other missionaries and agencies are preparing the way of the Lord. When the time comes (and come it will) that the power now working mightily at both the top and the bottom of India's social structure shall permeate the whole, if we all work together not in the energy of the flesh but in the power of the Spirit, we may confidently expect a movement not on a human but on a divine scale. The possibilities involved are so overwhelming and the outlook so hopeful that I cry out for the prayers and the co-operation of the whole Christian world.



HINDUSTANI CHURCH.

The Challenge of the War

How the moral and spiritual issues of the present strife are looked upon by a missionary leader in Great Britain, as told in *The World and The Gospel.*

J. H. Oldham

THE deep question to which we need an answer is what God is saying to men through the war. Behind the terrific collision and wrestle of human forces He is silently at work. Above the schemes and devices of politicians, the clash of armies, the roar of cannon, the passions and fears of men, He sits enthroned. All the time He is active, sifting, judging, educating. Our supreme concern is to know what He thinks about it all.

We can be sure that in his heart there is pain and hot indignation. When we look on the face of God in Jesus Christ all other thoughts are submerged in a sense of the utter hatefulness of war. In the eyes of Christ each individual life had an infinite value. To heal, to save, to enrich was his supreme purpose in all his relations with men. War treats human life as something cheap, and it has never been so cheap as in this war. Human lives have been destroyed with uncalculating ruthlessness. The imagination can not picture a fraction of the pain, suffering and desolation which the war has caused. Generations may pass before the wounds of Europe are healed and the loss repaired. And the saddest thing of all is that this destruction is not the work of inanimate and heartless nature; it has been wrought by men. Human wills have been responsible for it. They have opposed themselves to the loving will of God who desires that all men should be saved. Sin has been revealed as an intensely real thing. It has stalked in triumph through Europe, hideous, mocking, dealing anguish and death. There is no more certain obstacle to our learning the lessons God would teach us through the war than a feeling of self-righteousness. We need to realize that the causes of the war lie far deeper than the events which precipitated it. The whole European tradition is at fault. The whole attitude of nations to one another has been wrong. All were far more deeply concerned about their selfish national interests than about the welfare of mankind as a whole. So long as this attitude remains, it is inevitable that interests should clash, that competition should become fiercer, that mistrust should deepen, and there will always be a danger that the slumbering fires will at length break forth in the fury of war. The untold griefs and sufferings of this conflict are a reminder that the world is a moral order; that a society the governing principle of which is selfishness contains within it the seeds of its own destruction; that in accordance with the law declared from first to last in the Christian Scripture, "Sin, when it is full-grown, bringeth forth death."

An Indian teacher, Rabindranath Tagore, has expressed, perhaps better than any one else, the true meaning of the war—

> Whom do you blame, brothers? Bow your heads down!
> The sin has been yours and ours.
> The heat growing in the heart of God for ages—
> The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancor of the deprived, pride of race, and insult to man—
> Has burst God's peace, raging in storm."

Nothing less than a new vision of the Christian ideal, which will raise life to untrodden heights, can meet our need. Only the breaking forth of some fresh creative impulse can compensate for the sacrifices which have been made. Men in their thousands have laid down their lives to secure for their fellows, as they believed and hoped, a better world. By their deaths we who live are consecrated for ever to the cause for which, whether clearly or dimly apprehended, they were willing to die. As Christians we have always been consecrated to the service of mankind. It is written that Christ "died

for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." We had largely forgotten what this means. Now in the torn limbs and lonely far-off graves of our dearest and best we understand what it means to be bound by another's sacrifice. They died for us; and we are no longer our own. We are pledged to carry forward the work for which they gave their lives. Thus Christ too bought us; we are his, body and soul. We have died with Him, and offer ourselves to God as those who are alive from the dead. Henceforward one sole purpose must dominate us—to live wholly for those ends for which Christ lived and died and rose again.

A New Day of Opportunity

The Moslem world, stricken, awakened, trembling in the balance of power, presents a fresh challenge and appeal to Christendom.

S. M. Zwemer

IN the Koran we read, "Every nation has its appointed time, and when its appointed time comes they can not hasten it nor hold it back an hour." For many centuries the door of access to the millions who dwell in Moslem lands under the shadow of the Crescent has been closed, and even when ajar there was no hand of faith to lift the latch. To-day throughout all Africa and among the more than one hundred million Mohammedans of India and Malaysia, the doors have been nailed open by the hand of God's providence.

In China and the Philippines the Moslems are proving more accessible and responsive than at any period in the past. And while we are writing these lines the Turkish Empire is breaking up as a result of the war. The Arabs are in revolt against their overlords, Persia has practically become a protectorate of non-Moslem powers, and there are other signs of disintegration.

The fact that Islam is, as Lord Curzon put it, not merely a "state church" but a "church-state," emphasizes the terrific effect of the impact of western domination on civil and criminal law. Moslem law is closely and fundamentally based upon the Koran and tradition, and the whole conception of the Moslem state, from the days of Abu Bekr and Omar, until the present, excludes the ideas of freedom and democracy.

According to the leading Moslem jurist in India the Koran and tradition both contain the principles of Moslem jurisprudence, and they differ from each other in the same way as the unwritten law of the English lawyers differs from what they call written law. Whole sections of Moslem criminal law, such as deal, for example, with retaliation, the punishment for theft, slavery, apostasy, etc., have been abrogated by colonial governments, British common law or the Code Napoleon having taken the place of mediæval legislation no longer possible under modern civilization.

May we not expect an adequate response from Christendom in the West, face to face with these stupendous changes in the Near East? The daily press of the world has called attention to such great questions as the future of the Caliphate, the character of the Arab race, the fate of Armenia, the future of Turkey, and the balance of power in the Near East. People have been compelled to study the fundamental principles of that world religion which continues to be the chief rival of Christianity. Is that study to be purely academic and leave our hearts untouched and our emotions unstirred? Is it possible that face to face with the unparalleled sacrifice of life at Gallipoli, there is to be no response on the part of those who can carry the living Christ to the dying nations of the East?

There has never been a time such as this, when from every part of the British Empire those who have heard the bugle-note of war for the defence of the Empire have so crowded to its cross-roads. Canada, Australia, New Zealand, and South Africa have, through this war, received an acquaintance at first hand with the problems of the Near East and its evangelization. Even as the indirect effect of the Crusades for centuries later was greater than all their direct consequences, so one every missionary to the Moslem world turns to that nineteenth chapter of the Book of Revelation. I believe God gave it to us for this struggle in Western Asia —the last portrait of our Saviour Jesus Christ. "I saw heaven opened, and I saw a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." And the armies of Heaven follow him, until the end of the struggle is complete and final victory for Christ.

PROCESSION AT THE FUNERAL OF A TURKISH ARMY OFFICER.

can not help but believe that one of the definite results of the war will be the broadening and the deepening of the missionary spirit in British colonies.

This very fact is a call to service, a call to a deeper study of Islam, a larger surrender of life to God, and the consecration of money on the altar of service. No field in the world calls for a more dauntless faith and more fearless manhood than these lands of Western Asia. But love is strong as death; love laughs at locksmiths, and there are no closed doors for the Gospel of the living Christ. It is now or never for self-sacrificing obedience.

Far above the fight is our Captain, and

Even through the wind and the fire and the earthquake of this war, we may hear God's still, small voice, calling to missionary service for the days to come. It is his eternal purpose, clear command, definite promise, and in accord with his own character, that the kingdoms of the Near East shall become the Kingdom of our God and of his Christ. For the doors that will soon be opened, for the hearts that are already responsive, and for the new era about to dawn, we need more missionaries. Who will offer for the front? When the war of the kings is over, the war of the King will demand equal sacrifice.

India's Modern Reconstruction

The swift-moving currents of modern life are nowhere deeper or more portentous than in the Indian Empire.

Fred B. Fisher

IT matters not by what name you call it—Renaissance, Reformation, Revolution, Reconstruction — there is a silent but potent movement at work in India to-day. Three hundred and fifteen millions of people are waking to a new valuation of life. Infinite power is latent in this rising tide of humanity. This is a population so vast that if the present European war were to depopulate France, Austria, Germany, England, Belgium and Turkey-in-Europe, these countries could be re-populated from India alone and still have enough people left to equal the number of inhabitants in the United States. In fact, the population of India exceeds that of all Europe except Russia, crowded into a territory one-third the size of the United States. What will it not mean to the world when vast India awakes and gives forth the riches of mind and heart which the centuries have poured into her life? No nation is more potential.

The evidences of the awakening are legion. No more can a poet report,—

> "The East bows low before the blast
> In silent, deep disdain;
> She lets the legions thunder past,
> To plunge in thought again."

And even Kipling, that great interpreter of the Orient's life, must revise his early Mark-Twain-ism,

> "Here lies the fool
> Who tried to hustle the East."

The "fool" may be dead—but the East is hustling just the same. How much the "fool" had to do with it, we do not know, nor does it greatly matter. The important thing is the fact itself.

We will group the evidences of this new reconstruction under three headings: The New National Unity, The New Social Order, and The Mass Movement Toward Christianity.

The survey must necessarily be but an outline sketch of present tendencies and developments.

I. The New National Unity

The war has doubtless helped to precipitate a molding of the national mind. This must be the inevitable outcome of a crisis which has suddenly thrown together in brotherly relationships such divergent groups as Hindu, Moslem, Buddhist, Sikh, Christian, Anglo-Indian and Colonist. Nothing unites men more solidly than the facing of a common foe in a fight for common ideals. There is a remarkable loyalty on the part of the Indian people toward Great Britain. This fact will stand out in bold relief when we remember that heretofore there has been no such thing as an Indian nation with a consciousness of unity and solidarity. Races have been antagonistic and hateful one to another. Mr. Sydney Brook declared in the *North American Review:* "Enmity among the Indian peoples has been as real as that of the Pole to the Prussian or the mongoose to the snake; while races are as far removed from one another in interests, instincts and culture as the New Englander from the Patagonian."

India is made up of fourteen provinces and six hundred and seventy-five native states, while there are one hundred and forty-seven distinct languages, twenty-three of which are each spoken by at least a million people. To see this vast, unrelated, divided people seek co-operation and unity is a miracle indeed. They are becoming conscious of their common nationality. Hindu and Moslem communities—out of an age-long antagonism—are coming to appreciate each other's worth and are uniting in patriotic nationalism.

At the meeting of the All-India Moslem League in Agra in 1914, and at the meeting of the Indian National Congress in Karachi in December, 1913, the presidential addresses gave special attention to

the need for developing friendly relations and cordial co-operation between the Hindu and the Moslem communities, and strong resolutions favoring co-operation were passed by both bodies!

Christian missions must of necessity be strengthened and adjusted to modern conditions. We dare not let Moslem and Hindu unite to form the new national ideal, without putting Christian ideals and principles at the heart of it. Herein lies the only real and permanent hope of the new India.

There is a peril in some of the agitation which accompanies the awakening. One wing of agitators is opposed to the Government and western ideals. Extremists arise out of every such condition. It has always been true in human history. Mr. Valentine Chirol, in his volume, *Indian Unrest*, quotes as follows from one of the leading journals:

"By whatever name—anarchists or seditionists—those may be called who are taking part in the movement for independence, however many patriots may be sent to jail or into exile, yet the spirit pervading the whole atmosphere will never be checked, for the spirit is so strong and spontaneous that it must clearly be directed by Divine Providence."

And again, "Home against Foreign, is the battlecry of the new 'Hindu nationalism,' that is, the organized uplifting of the old Hindu traditions, social and religious, intellectual and moral, against the imported ideals of an alien race and an alien civilization."

These extremes will, however, be corrected by the reaction of other native forces. All parties are sincere—this is the real hope—and out of the unrest and the agitation will come a constructive policy of national advance. Both government and society are adjusting themselves to the inevitable. The significant thing is the new national unity which is growing out of the break-up of old ideals and divisions.

II. The New Social Order

Two outstanding characteristics of the new social atmosphere are the attack on caste and the demand for the education of women. Caste was denounced as a national peril at a meeting of Hindu men in Bombay, presided over by the high-caste king of one of the richest native states. Christian writers and speakers have never said such bitter things about caste as these words by an educated Hindu Reformer: "Caste has produced disunion and discord. It has made honest manual labor contemptible, and retarded progress. It has brought on physical degeneracy by confining marriage within narrow circles. It has suppressed individuality and independence of character, and while affording the opportunity of culture to the few, it has caused the degradation of the masses. The social system and the whole tone of religious thought with its philosophy of fatalism is against the individualistic self-assertion necessary to success in the struggle for existence. It is opposed to co-operation for civic ideals, and it promotes indifference to life."

A non-Christian newspaper writes in letters of flame the following charge: "It is not possible to describe in temperate words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of the whole nation."

Imagine how hard it must be for the bones of the ancestors to keep from turning over in their graves when you read in an Indian newspaper that in Bombay last December a company of Hindus held an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences. There were four hundred and fifty guests, of whom two hundred and twenty-five were Brahmans, fifty were women, and twenty were "untouchable outcastes."

But not only in banquets do we see the castes sitting together. One of the most notable advances has been made by the Dewan of Travancore, who selected and nominated two members of the so-called depressed classes to seats in the popular Assembly, the local Parliament which meets annually under his presidency. For two sessions these "unapproachables" have sat side by side with the representatives of the aristocracy of the land and taken their due part in the deliberations of the Assembly.

The complex nature of the social reform movement may be seen in the resolutions passed by a recent congress of

Hindus in the Punjab at Lahore. Among the resolutions were:

1. The amelioration of the oppressed classes,
2. Prohibition of early marriage,
3. Education of women,
4. Relief of widows and orphans.

This is nothing short of a revolution in the whole life and thought of Hinduism.

"The old order changeth,
Giving place to new."

Ancient Hinduism has regarded womanhood with bitter contempt and suspicion; the sacred books declare that "to educate a woman would be like feeding a serpent milk; she would but turn her education into poison." In the old days only the immoral temple girls, public prostitues, were taught to read, and respectable girls would conceal any education out of shame (Abbé Dubois, 1817). What think you to read a newspaper account of a social conference of Indians in 1916 which makes the following revolutionary declaration?

"This conference is strongly of opinion that every effort should be made to promote and expand the education of women—elementary, secondary, and higher—and considers it the duty of all educated Indians to take steps for the improvement of existing schools and for the establishment of others.

"In the opinion of this conference woman's progress in any sphere of life is absolutely impossible, unless and until PURDAH is done away with.

"This conference is of opinion that girls should **not** be married before they are sixteen.

"This conference is strongly of opinion that the injustice of prohibiting young widows in certain castes from remarrying should be removed, and that those who remarry should not be excommunicated."

What new hope this brings to India, for the root of all social progress lies in the condition of womanhood. Miss Eleanor McDougall writes in the *International Review of Missions:* "India at present needs, as it never needed before, a supply of native women trained to habits of independent thought and serious study. It is most important that the university women of India, whose influence will probably be out of all proportion to their numbers, should be trained by Christians." What greater opportunity has ever come to the Christian Church! A nation is being born in a day.

III. The Mass Movement

The masses of India's population find in Christianity the fulfilment of their spiritual, moral and material aspirations. It is ever so. The common people hear Him gladly. He is eyes to the blind, release to the captive, and good-news to the poor. Nine-tenths of the peopeople live in villages. In the whole vast population there are only twenty-nine cities of more than one hundred thousand. Whole villages are turning to the Christian Church for baptism. The "Chaudhri," or head man, of the village has become the evangelist. If the mayors of the American towns should suddenly become the evangelists, calling the people to repentance, we would account it a miracle. It is even more a miracle in India. All missions are struggling with the difficulty of finding and training workers to instruct the masses gathered in. The task of organizing the converts into churches is both difficult and urgent. One mission has fifty thousand on its waiting list, another one hundred and forty thousand, and yet another one hundred and fifty-three thousand. The urgency of receiving these peoples is shown by former mass movements where rejected groups have become hardened and embittered. One of the bishops of the Methodist Episcopal Church declares that with sufficient Christian teachers and equipment two million low-caste people can be baptized and trained in ten years.

A perpetual Pentecost; a harvest greater in one generation than that produced in four hundred years in Europe; an increase in the United Province of one thousand per cent in the Christian population since 1881, according to the civil census report—an increase in ten years in the Punjab from 37,000 to 163,000,—last year one mission baptizing 38,000. What will be the answer of American Christianity to such a challenge? There is but one answer—"go or send." We dare not fail to advance in a day like this.

Ways That Win

A Picture With a Message

The covers of MEN AND MISSIONS in recent months have attracted widespread attention. No other of these has been commented upon so much as that which appeared in December, entitled, "Their Sacrifice." It presents a gripping appeal in behalf of peace. We quote from the letters of a few discerning men who have written us regarding this cover.

"I congratulate you upon the current number of MEN AND MISSIONS. The cover design deals with a delicate theme most delicately. It is an appealing piece of art."

"Permit me to express my appreciation of the December issue of your magazine which has just reached me. Your cover and your two leading articles seem particularly worth while."

"Nothing in the way of a picture has appealed to me so much as the cover of the last issue of MEN AND MISSIONS. That picture ought to impress men to realize what others are suffering and be helpful in the work of the laymen, as they help others to enjoy the blessings of the Gospel and the opportunity to do for others."

"The cover of MEN AND MISSIONS just received is one of the most remarkably appealing things I have seen in many a day. I do not see how any man or woman can look at that without experiencing a compassion and breathing a prayer of deep earnestness for the closing of this awful scene of carnage. Can you not have it reproduced in quantity on a single sheet for wide distribution?"

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THEIR SACRIFICE

In order to extend the influence of this picture and enable its message to reach more people, we have decided to reproduce the picture in three colors on high-grade paper in a form suitable for framing. The accompanying cut will show how the picture has been copied. All the lettering has been removed except the necessary announcements on the bottom of the picture, which can be very readily covered in case the picture is framed.

WE offer a copy of this striking photograph, in three colors, red, green and black, post free, for twenty-five cents with every new subscription secured by the readers of MEN AND MISSIONS. Be sure to state that you desire a copy of the picture when the subscription is sent in.

A Great Missionary Church

The *Missionary Intelligencer* says: "As much for others as for ourselves" is the ideal of missionary giving usually set before churches —meaning as much for missions and benevolences, home and foreign, as for local congregational expense. This is no unreasonable goal, yet comparatively few churches attain to it.

A striking exception came to light in connection with the recent Nashville convention of the Laymen's Missionary Movement, when it was found that the First Baptist Church of that city, Rev. Allen Fort, pastor, gave in 1914 for all local church expenses $3,704; for home missions and benevolences in America, $10,863, and for foreign missions, $3,300, a total for missions and benevolences of $14,163, practically four times as much as for self-maintenance. This record is not duplicated by one church in a thousand. It should be a striking lesson to the multitude of self-centered churches that expend all their thought and money on their own maintenance and have next to nothing left for the large interests of Christ's Kingdom. Many a church is paying more to its choir, for example, than it is giving to preach the Gospel to a billion benighted people who have never heard it.

"As much for others as for ourselves" is surely the least that any congregation should be willing to do for the world's evangelization.

* * *

The Fellowship or Social Canvass

Everyone, published by the Presbyterian United Movement, has the following to say about this form of personal canvass.

THE AIM

The aim of this social visitation is distinctly spiritual and social. It seeks to overcome that centrifugal, scattering force of the world which is always operating to separate the members of the church into groups of strangers.

Rightly prepared for by instruction and prayer, it will

INCREASE CHRISTIAN FELLOWSHIP

"Are these young ladies members of our church?" asked the president of the Board of Trustees in a church about to make an every-member canvass. "Yes, sir; members for several years." "Well, that is hard on me; they have been clerks in my store for two years."

He went and called on them, and came back saying, "I am glad you sent me there. I found a fine family. That is going to make a difference in the store as well as in the church." Of course, there would be a bond of spiritual kinship and fellowship which had never existed before and the church would be stronger.

This social visitation will also help to

WIN BACK WANDERING MEMBERS

Many have wandered like neglected sheep. Perhaps the pastor called once a year. It was all he could do. They said, "He is paid for it and the rest don't care."

But when the leading members of the church call on a Sabbath afternoon and have a cordial talk over "our church" and its work, they feel "somebody cares," and turn their feet again toward the church.

SURVEYS THE FIELD

The visitors have been supplied with a questionnaire card which seeks definite information from those living in the field. These representative members become acquainted, first-hand, with these conditions, and nothing so awakens interest and stirs to action as facts from the field. Nehemiah took out the leaders of the people and showed them the broken-down walls of Jerusalem before they would say, "Let us arise and build."

NEW MEMBERS FOR SUNDAY SCHOOL AND FOR THE CHURCH

may also be discovered by this every-member social visit. It enlists the whole membership in seeking out and inviting strangers and non-church-goers. It is a definite method for getting this recognized but much neglected duty done.

How important it is also that some one should visit the "Shut-ins" beside the pastor or the employed helper. They want the sympathy of the brethren, the comfort of those who care, as well as that of the pastor.

In all this the visitors are themselves following Christ's example and command to go out into the "highways and byways" and are receiving a corresponding blessing. The church which will keep up the social visitation as a permanent feature of

its work will soon develop a corps of trained personal workers, who love the work because they have found the joy of it in actual experience.

METHOD

It is to be made just like a financial canvass.

Organize teams and prepare them by instruction and prayer.

Make a constituency roll embracing members, adherents, attendants.

Give each team a group of five to eight families.

Send them forth on a Sabbath afternoon.

Gather the teams to hear reports and pray over the work.

Give each team two cards for each home.

HOW IT WORKS

"Having made the every-member social visitation twice in our church, I commend it for three reasons:

"(1) It promotes acquaintance, friendship and fellowship among the people of the church, and so changes the spirit of the whole situation.

"(2) It furnishes an opportunity for timid people, who have never done any church work, to help in the visitation and thus enter into the joy and fellowship of service. It is a great means of developing workers.

"(3) We found it the best preparation for the every-member financial canvass, in that it forestalls the saying often too true, 'You never call upon us except for money.'

"The latter canvass gave us a great increase, both in our offerings to current expense and benevolence."

Francis M. Fox, D. D.,
Pastor Fullerton Ave. Presbyterian Church, Chicago, Ill.

"One of our teams in the financial canvass," said a prominent pastor, "came back very indignant because it had been met in one place with a sneer. 'Oh, yes; you can find us when you want money, but never any other time.'"

Such experiences can be duplicated in many churches. They reveal a great need in modern church life, viz., the need of Christian fellowship and the interchange of spiritual sympathy and experience.

On the other hand, many teams have come back from the financial canvass saying: "We ought to make such a canvass every three months, not for money, but for social and spiritual results."

"The best thing that has ever happened in this church in a spiritual as well as financial way."

Out of these criticisms and commendations of the financial canvass sprang the idea of the every-member social visitation.

The Ten Points

An aggressive program adopted by the district superintendents of the New York area of the Methodist Episcopal Church at a meeting held at the call of Bishop Wilson, October 20, 1916.

1. Twenty per cent increase in church membership during the quadrennium, that is, practically five per cent each year.
2. Fifty per cent increase in the number of starred churches, giving to foreign and home missions.
3. Fifty per cent increase in the number of the teacher-training classes.
4. Twenty per cent increases in actual Sunday-school attendance.
5. Attention by the pastors to some form of week-dav instruction for our children.
6. The attendance of our children at the morning devotional service.
7. The hearty support of our schools and philanthropic institutions, with the recommendation to the Social Unions in the great cities to care for resident students.
8. The selection of certain strategic points in Manhattan and adjacent cities, necessitating immediate and special leadership.
9. An increase in the subscription for the *Christian Advocate,* so that at least one *Advocate* will be found in the hands of every twelve members.
10. The endeavor to create a fund aggregating one million dollars, to be placed in the hands of the Bishop and others to be associated with him for strategic work in this area.

Large Results in a Small Church

Thirty-five canvassers of St. John's Episcopal Church, Kingston, N. Y., conducted a canvass on a Sunday afternoon with the following results: They increased the number of contributors from eighty-two to three hundred and eighty-five; the contributions to missions and benevolences from $62 to $700; and the pledges to church support advanced 250 per cent.

A Rising Tide

Forces that stir millions of our fellow-beings in India must have great potentiality. What are the causes of this upheaval? Read on, and you will discover.

Thomas S. Donohugh

THE most cordial response to Christianity in modern times is furnished by the India mass movement. "The greatest revival in history" some call it, although India, with its castes, child marriage, sati, idolatry and powerful philosophical systems, was a most difficult field to enter.

Some argue that the underlying causes of the movement are all economic; others claim that they are all religious; a broader view reveals both elements, frequently in combination, rising from the economic into the religious and, when safeguarded by wise leadership, full of promise for the future.

The missionary in India, accompanied by one or more Indian workers, enters a village. The main road winds past the mud-walled and thatched-roofed houses of the high-caste residents. On either side are the little shops in the bazaar. The Hindu temple raises its pyramidal tower on one side and elsewhere the slender minarets of a mosque will be seen, also the enclosed stairway rising to the roof and the upper room of the brick dwelling of the richer inhabitant who may be the head man or owner of the village. On the other sides of the village are groups of mud huts crowded together. In one section or mohulla will be the sweepers, the scavengers and lowest of all the outcasts; in another and larger section the Chamars, the leather workers and general laborers, and elsewhere will be little groups of potters, weavers, carpenters and other artisans, all distinct castes, quite separated from the Mohammedans, who are in a class by themselves. How is the missionary to begin his task?

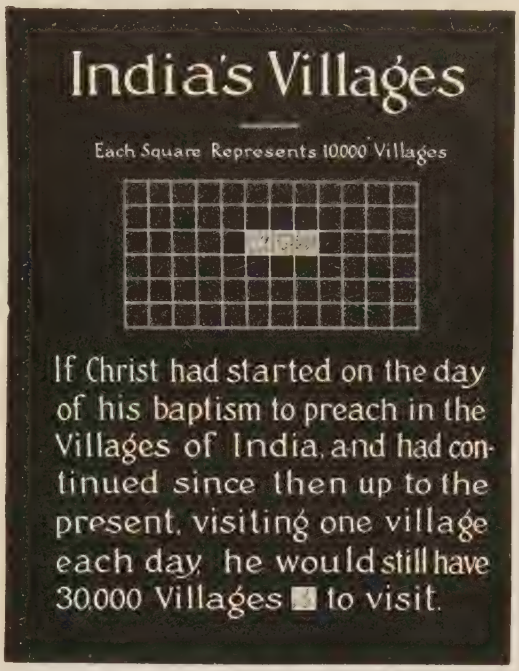
THREE PREACHERS WHO REPRESENT 150 YEARS OF SERVICE.

He may stop in the bazaar and begin to sing or preach. A crowd will gather quickly and listen more or less attentively. It is composed of all classes, chiefly men and boys, though women may listen from the barred windows of the zenanas. The message is spoken, books sold, inquiring individuals answered, perhaps a home or two entered for further teaching or friendly visit. Here and there an individual becomes deeply interested, who may prove to be a genuine inquirer or disciple, leading to other visits or to his public acceptance of Christ.

After the missionary party has thus endeavored to reach the village as a whole it may proceed to the Sweeper or Chamar mohulla and hold another meeting, chiefly for those responsive castes. Here the meeting will be of a somewhat different character, the group being seated on the ground around the visitors with the women to one side, and high-caste auditors standing in the rear or mounting the wall or housetops.

These mohulla people are in a different class. They are not included in Hinduism, are not supposed to hear the sacred books, nor to enter a temple. They are outcasts, de-

scendants of the early conquered peoples, whose employment is degrading. The poorest laborer in this country, making a dollar and a half a day earns as much in a week as these men do in a year. Four dollars would buy the entire possessions of many a family, including their beds, bedding, cooking utensils and clothing. They are poor with a poverty we can hardly comprehend. They live in houses belonging to the people of the better class, work for them for a mere pittance, often for two cents or less per day, and are, in a way, attached to the soil and to the village where they and their people have lived for generations. They have no schools, no temples, no standing in the community which they serve. In many cases their touch is more degrading than that of the dogs. They have been ignored, treated as serfs, despised. They "belong" to the village to which they are in fact indispensable, and are only given consideration when they are needed or when they make trouble.


India's Villages
Each Square Represents 10000 Villages
If Christ had started on the day of his baptism to preach in the Villages of India, and had continued since then up to the present, visiting one village each day, he would still have 30,000 Villages to visit.

The Christian missionary first took notice of them and, in the spirit of Christ, preached to them. They slowly responded to the first sign of interest or sympathy they had ever known. Work among them was opposed even by missionaries lest it hinder work among the better classes. Sympathy won out, however, and the work went on. The people began to talk to one another about this new faith and the whole caste group began to hear of it. Here and there after a long period of effort a group became inquirers and then Christians. Schools were opened among them and they saw the benefit of education as boys and girls left their old degrading servitude to become teachers and preachers among them, often the only persons in the whole village who could read or write.

Persecution began as their Hindu and Mohammedan neighbors saw these changes and resented the fact that these despised ones were receiving visits from the Sahib and his followers. They feared that they would get out of hand and disturb the economic life of the village. They cut off the water, denied work or exacted it and refused payment, put the offenders out of their poor homes, denied them places to bury their dead, beat them, cast them into prison on false charges, and even killed some when they dared. But the group saw that sooner or later the village could not get on without them, that the law would prevent some of the severer forms of persecution and that they had a friend in the Sahib who was able to help them get their rights. They realized a strength in standing together which they did not have as individuals, and so they sought to get other groups to move with them. So the movements spread from village to village until the whole caste becomes affected. This is the present situation in parts of India. One missionary reports that he could baptize every Sweeper in his district, while in other places the same will be true of the Chamars, or other groups. There are eleven million Chamars and many million Sweepers in North India, and millions more under other names elsewhere. The size and sweep of this movement is apparent everywhere, and its potential power is recognized as one of the factors in the life of India.

We see caste, once Christianity's greatest obstacle, now becoming an aid as these close-knit communities are permeated with the Gospel message and tend to stand or move together. Individual

CHAUDHRIS VOTING TO EVANGELIZE THEIR VILLAGES.

baptisms are postponed until the family or mohulla group has been taught, prejudice allayed and general interest aroused. Meanwhile, the interest has spread to the mohullas of the surrounding villages who will be calling for teaching and baptism long before the inadequate forces of missionary and Indian teachers can extend their lines. The leaders of many of the mohulla communities are volunteer evangelists and when they are taught in special Bible schools prove to be the most active force in the movement. They teach the people to give, and under their guidance self-support is increasing rapidly. They are also showing much wisdom in council, and the time draws near when India will have a self-propagating, self-supporting and self-directing Church.

The evangelistic movement, proceeding with great rapidity since the Welsh revival of 1906, has far outstripped the educational facilities of the mission. The most pressing demands are for the multiplication of village schools for the education of the children, and for the strengthening of the whole system of higher schools to better prepare the leaders and to guide the whole movement along safe Christian lines. The best evidences of the vital nature of the movement are found in the readiness to accept baptism in the face of the severest persecution, in the rapid increase in self-support notwithstanding the extreme poverty of the people and in the spirit of the village leaders who give liberally of their time to teaching their people. Individuals have brought hundreds to Christ, and their enthusiasm and generosity in view of the facts, are a constant rebuke to the slowness of response on the part of the Church at home and an urgent call for an adequate forward movement.

Activities in the Field

Events of interest in the near future with brief accounts of some meetings held in recent days.

Presbyterian Conventions

THE conventions organized by the Laymen's Missionary Movement of the Southern Presbyterian Church have exerted a powerful influence throughout the entire denomination. This season's two meetings are being arranged in the interests of home missions, one to be held at Lexington, Ky., February 20-22, and the other at New Orleans, La., March 13 to 15. Very strong programs are being prepared and it is hoped that these potential gatherings of men from all parts of the Southern

Presbyterian Church may create new convictions, set standards still higher and open new avenues of power and service.

Ministers' Councils

At Muncie, Indiana; Waterloo, Iowa; and Springfield, Ohio; gatherings of ministers are being held as we go to press. The programs include many influential names and the meetings are bound to exert a wide influence. Some account of these meetings will be found in the next number of MEN AND MISSIONS.

Baptist Men to Meet

A convention for men of the Baptist Church in the South will be held at Shreveport, La., March 6-8. J. T. Henderson, whose work is powerfully effecting the life of his Church, will be the organizer of this convention. The program will be strong and practical.

Pacific Coast Campaign

The conventions of the National Campaign of last year made a profound impression on the Pacific Coast. The conservation program of this season includes decennial dinners, conferences with ministers and missionary committees, looking toward a vigorous presentation of the work in the future. Arrangements are already made for campaigns in the following cities, with the possible addition of Redlands and Riverside, Cal., on March 3 and 4.

Spokane, Wash.,	February 8
Seattle, Wash.,	February 12
Tacoma, Wash.,	February 13
Portland, Ore.,	February 15
San Francisco, Cal.,	February 19
Sacramento, Cal.,	February 20
Tulare, Cal.,	February 23
Los Angeles, Cal.,	February 26
San Diego, Cal.,	March 1

The Kind of Lay Leader I Would Like

How to develop lay leadership is one of the live issues. Here is a pen picture by one who is doing it.

Charles C. Jarrell

ONE lay leader is all I ever had. For four consecutive years we worked together, and I would like to have kept him all my life. I saw him and his committee lift the First Methodist Church, Athens, Ga., from unpaid assessments to the missionary leadership of the conference.

The right kind of lay leader is not a "star player," but the man who knows what "team work" is, and how to get that kind of co-operation out of his committee. Ty Cobb is a star player and leads the world; but his team does not lead the league. The lay leader (and chairman) was made for the committee, and not the committee for the lay leader, and both exist for the good of the church and the advance of the Kingdom.

The right kind of lay leader is not the man who wants to be decorated by every official position in sight, who thinks of an office only as an ornament.

The right way to pick a lay leader is not to say (as we sometimes hear), "Give it to Brother So-and-so; he is not doing anything in the church." The missionary committee will certainly develop unused material, but an unused and idle man will not likely make at one leap the kind of chairman who can bring these things to pass.

The right kind of lay leader is not the man who has developed leadership by cramping other men. The true leader carries other men up with him as he rises, and educates them while he himself acquires culture and character. The ecclesiastical dictator is a poor substitute for an effective leader in lay activity.

I want my lay leader to be a man of vi-

sion, but not a visionary man; a man of action, but not a noisy motto-monger and mere busy-body; an organizer, but more than a manipulator; a man fertile in expedients, but depending more on grace than on ingenuity.

I want him to be a man of faith; not only a man who has convictions, but who has *seen* his beliefs. The man who has seen can make other people see.

He has seen the Teacher of Galilee, and knows that his words are final in life-relations, life-surrender and stewardship—final words on matters like personality and influence; time, and how to use it; money, and how to make it, spend it and give it. Jesus has become to him the Master.

He has seen the cup in the Garden, the thorn-crown in the court-room, the cross on the mount of sacrifice; he has seen the Easter glory in the face of the risen Redeemer, and rising above and beyond in glory to glory the mediatorial throne with the Lamb upon it; he has seen the returning Lord, and ever prays with the passion of the interceding Redeemer "Thy Kingdom come."

He sees the Church at work on the task her absent Lord has left for her hands to finish; and he knows that when she finishes the missionary task it will be her seamless robe which the returning Lord will take from her hands, and, placing it on her shoulders for a bridal veil, lead her to the marriage supper, for which the ages wait.

I want a man who has seen humanity, whose ear has heard the "still, sad music of humanity" and whose eye has "kept watch over man's mortality." A man who has seen and felt these things ought to be fitted for some of the great work of the Church.

This man of vision must also be a man of action. He need not be "showy," he need not be a platform "star," he may not be able to make a public speech, but he may still be a great lay leader. I want a man who knows there is spiritual value in rousing the Church to vision and service. So missionary manhood will match missionary revenues and the Church at home profit by the propaganda as well as the foreign field.

I have watched the men who cry "the Church is organized to death." I have yet to hear that cry on the lips of a man who was in the thick of the fight and on the firing-line of a great, efficient, highly organized modern church, with the fire in her heart and her hands full of Gospel ministries.

I want a man who will take the "Financial Method for Methodists" (or similar plan in other churches) and master it. Let him not think he is too big to set himself down to master a plan; let him not say, "We will take such parts of it as suit our local situation." I have worked it all, and I have seen all kinds of local situations, and I believe it is vastly better suited to the average church than any home-made amendments.

I rise to say that it made a turning point in my life as a pastor when I put that pamphlet into my head and heart. When one of our preachers said to me some years ago, "I can pay the entire foreign mission assessment on our conference with a tithe of our preachers' salaries," I resented the remark, but the cold facts soon made a convert of me, and I have never let any man say to me since then that the Church is burdened with missionary assessments.

I want my lay leader to take this system, and by it plan his work and then work his plan. His work is with his men, his opportunity is to let his pastor enter with him into this fascinating field—of leading the non-official churchman into the contagious and quickening activities of missionary endeavor. His work is with his men—to know them, rally them, inform them, inspire them, coach them, and "keep tab" on them. When he hits the campaign let him finish the job, wrap up the package, tie the strings and cut the ends. Never say, "We have the 'assessment' in sight; we'll turn loose a while and later we'll take it up again and finish the task." Success does not lie that way. The only "best" campaign is the campaign well prepared for and quickly finished.

Can a man like this be found? I say, yes, if you can wake him up. Nehemiah was such a man, after God had torn him loose from his snug pocket and had thrown him out into the world of toil and sacrifice. Let the pastor find the man and pray that the Spirit may bring the awakening touch.

Into a beautiful cathedral the great musician Mendelsohn came to see a famous organ, the greatest in Europe at that time. Without introduction, he asked permission to play, and was refused. With difficulty he secured consent from the local organist to touch the keys. At first the wavering sounds began to float together into wandering melodies. Then the master's hand began to wake the soul of the mighty instrument. The old organist listened a while in mild surprise. Soon his soul was filled with wonder, and he touched the stranger, and said: "Who are you?" "I am Mendelsohn," the visitor answered; and the old man threw up his hands and said, with streaming eyes: "To think how nearly I had refused to let the great Mendelsohn play on my organ." How often we have nearly or altogether refused the Holy Spirit permission to touch the keyboard of our souls. He built the organ, and He alone can wake its slumbering music.

The Spirit's touch must be upon this work, and He loves to linger wherever men plan to carry out his purposes.

The Pathway to Peace

"America's greatest assurance against disaster is to treat other nations right."

"Somehow we must lift men's loyalty above their local patriotisms. That is the supreme need, if ever we are to have real world-organization."

"The Church has two great duties; one is to evangelize the Oriental nations; the other is to Christianize the relations sustained to these nations by the nations which are called Christian. These two duties are inseparable."

"Let us remember that Jesus Christ not only taught an ideal, but died for it. Surely it is our place as his followers to see if we can not attain to it. The foreign missionary enterprise is an earnest effort to exemplify this ideal. It is the antithesis of war. It stands for those relations between nations which make war between them impossible. It says: "Other peoples are our brethren. We do not need to arm ourselves against them, but to go to them with altruistic and helpful acts. If the Church is ever to vindicate its mission as the bearer of peace and goodwill to men, it must apply itself to this task with renewed effort. We must write the name of Jesus large on the world's sky, make the voice of Jesus the deep undertone of human life. We must apply the spirit of Jesus to these international as well as to the social and individual relationships."

"Christianity offers us the method of attaining international friendliness. It teaches us that if we are to change our world we must change human nature. It assures us that human nature can be changed. It offers us the supreme forces which make for moral and spiritual transformation. We know as well as our critics that we can not get rid of war until we change human nature, and we know better than our critics how great a task we have undertaken, but we do not despair. The whole enterprise of life is based on the confidence that human nature can be changed. The testimony of the past is that in great regions human nature has been changed. Christianity is in the world to change human nature and in the direction which we are seeking to follow. It avails itself of every educational and inspirational force, it deals very patiently with the willful and the stupid, it addresses itself directly to the individual, it believes that it is reinforced by the Spirit of God Himself, so it holds itself bravely to the task of making a better world, of making better men and women."

A Shelf of Books

TO suggest even a short list of current books with the hope that they will appeal to all our readers is an impossible task. We venture to suggest some volumes of interest. We limit ourselves to some of the books which have a direct bearing on missions or missionary countries, which deal with the cultivation of the vital forces of Christianity, or which discuss practical questions relating to the efficiency of the Church.

A small group of books for devotional study is named first. The newest volume in the Every Day Life Series is entitled *Psalms of the Social Life.* The author is Cleland B. McAfee, whose felicitous speech and deep penetration into spiritual realities has profoundly influenced many who have heard him in the pulpit or on the public platform. The book is arranged, as are all its predecessors, to be used as a basis of daily Bible study. There are selections from the Psalms with comments for each day for thirteen weeks. The Association Press is doing a great service in issuing these fifty-cent books in so convenient a form for devotional use.

There is a noticeable quickening of interest in prayer and many books and pamphlets on the subject have been published of late. *Why Men Pray,* by Charles L. Slattery, was written especially for laymen. (Macmillan 75c.). Its six chapters are entitled, "All Men Pray," "Prayer Discovers God," "Prayer Unites Men," "God Depends on Prayer," "Prayer Submits to the Best," "Prayer Receives God." These titles give a hint of the interesting and helpful character of the book.

Many who have been inspired by the printed prayers of Samuel McComb, quoted so frequently in Fosdick's great book, *The Meaning of Prayer,* will welcome an attractively printed little volume by Dr. McComb, which came out some time ago, entitled, *Prayer; What It Is and What It Does.* (Harper & Brothers, 50c.)

A very large number of prayers have been gathered together by Selina F. Fox, in a volume bound in gold and imitation leather, which bears the title, *A Chain of Prayers Across the Ages.* (E. P. Dutton and Company, $2.00). These expressions of devotion, petition and intercession, have been gathered almost entirely from British sources. Their reading will greatly enrich the lives of any who enter into the spirit of those whose aspirations and intercessions are here recorded.

A book by James M. Campbell, *The Place of Prayer in the Christian Religion,* has had a wide circulation. Those who read that book will be eager to possess the new volume by the same author, *Prayer In Its Present Day Aspects,* (Revell 75c.). His spiritual insight, his gift for making clear and illuminating statements, his discussion of prayer in relation to our age, make Dr. Campbell's book of great value.

It is safe to say that more books on Latin America have been read in the last year or two than in any previous decade, perhaps than in any previous century. *South American Neighbors,* by Bishop Homer C. Stuntz, is a fascinatingly-written book, full of life and color and interesting information challenging attention and action. (Missionary Education Movement 60c.).

The Unity of the Americas, by Robert E. Speer, (Laymen's Missionary Movement, 25c.) is a study of the political, commercial, educational and religious factors in the problem of binding the Americas into one brotherhood. The book is designed for reading and for use in men's missionary discussion groups.

Renaissant Latin America, by Professor Harlan P. Beach, is an outline and interpretation of the Congress on Christian Work in Latin America. It is a popular story of the congress and an interesting discussion of many of the vital topics considered by that gathering or opened up by the far-reaching influences set in motion before and since the congress. (Missionary Education Movement, $1.00). Every one is urged to read the three-volume report of the congress, but if this is impossible then Professor Beach's book is indispensable.

The war has brought forth a flood of books on the various phases of the struggle. Perhaps no writer has had so wide a

reading as H. G. Wells. His book, *What Is Coming,* is crowded with interest and discusses some of the issues which must be faced by the nations after the war. These problems are dealt with in frank and fearless fashion. (Macmillan, $1.50).

Vigorous denominational campaigns now in progress have called forth much interesting literature. Attention is called especially to one book. *Pilgrim Deeds and Duties, a Handbook of Congregational History and Outlook,* was prepared for use in connection with the Tercentenary of Congregationalism in America, and sketches the history of the principles, expansion, and responsibility of Congregationalism.

Among the many articles and books called forth by the celebration of the four-hundreth anniversary of the Reformation, the book which is likely to have the widest reading is *Martin of Mansfield,* a biography of the great reformer. (Missionary Education Movement, 60c.).

The latest book from the pen of S. M. Zwemer, the best known of modern missionaries to Moslems is entitled, *The Disintegration of Islam.* It gives the freshest and latest information available as to the conditions in the Moslem world. (Revell, $1.25).

Many books have appeared in recent months on various themes relating to the making of the Church more efficient. Among them are *Church Finance,* by F. A. Agar, and *The Way to Win,* by Fred B. Fisher. The latest volume is entitled, *Modern Church Finance.* The author, Albert F. McGarrah, is giving his life to the promotion of efficiency methods and principles among the churches. In twenty-two short chapters, the whole range of themes relating to the financial life of the church pass in review. Full of valuable suggestions and practical methods. (Revell, $1.25).

Two books in narrative or novel form center around two great sections of the earth, China and Alaska. *The Trail to the Hearts of Men,* by Abe Cory, (Revell, $1.50), is a gripping tale full of action and stirring situations, with the missionary in the foreground as hero. *The Klondike Klan* is written by S. Hall Young, who has spent practically all his manhood days in Alaska and seen its white population grow from less than two hundred, when he went to the territory, to more than sixty thousand. The book abounds in vivid descriptions, and introduces daring pioneers with deep passions, who achieve signal triumphs. Over all is a deep human interest. (Revell, $1.35).

Travel books are almost innumerable. The Page Company of Boston, is issuing what is called, "The Spell Series" ($2.50 per volume). The most recent which has come to our desk is, *The Spell of Egypt,* by Archey Ball. It is a fascinating pen picture of points of interest, of the historical treasures of the land and its varied populations. The book is richly illustrated, many of the plates being in colors.

The books of the year on missionary problems in America have not been numerous. Among these we mention *Kingdom Preparedness,* by Bruce Kinney, author of *Mormonism,* and *The South To-day,* by John M. Moore, Secretary of the Southern Methodist Board of Home Missions. The first is published by Revell, $1.00, and the second by the Missionary Education Movement, 60c. Dr. Kinney's book is a popular presentation of America's opportunity to serve the world and discusses in its six chapters the following themes: "Providential Preparation for Our Task," "Who is My Neighbor?" "Is Ours a Christian Nation?" "Home Missions and the Coming Kingdom," "Modern Problems in the Unfinished Task and America's World Obligation." The book by Dr. Moore is a strong and timely discussion of the new forces in Kingdom-building south of Mason and Dixon's line and contains a vigorous treatment of the problems and opportunities of the hour.

The study of China and the Chinese possesses perennial and deepening interest. Most of the great books on China have been the work of those who have spent long periods of time in that land. A few great books on China have been written by men who have gone to the Far East late in life as travelers or administrators, Among these Bishop James W. Bashford stands out prominently. His volume of more than six hundred pages entitled, *China: An Interpretation,* represents the ripe scholarship and missionary devotion of a great man. The book is published by the Abingdon Press and sells for $2.50.

Can China Ever Be Conquered?

The continuity of the Chinese nation is a demonstration of virility unique in human history, and is a guarantee of a great future.

Isaac Taylor Headland

WHAT would be the fate of China if some outside nation got control of her? is a question which has been very often asked of me during recent months and years. Can she be conquered, and if so, could a nation coming from without rule her?

Prophesying is always dangerous business, and only the fool would insist upon it that he knows what will happen in any shake-up that is likely to occur in either Asia or Europe. Recent examples of this folly are fresh in our minds. Nevertheless I think it is legitimate to draw inferences from what has happened repeatedly in China's long history.

In the changes that ensued after the fall of the T'ang dynasty about 907 A.D., the Tartars established a dynasty of their own, and during the following fifty years five small Chinese dynasties succeeded one another in rapid succession before the great Sung Dynasty succeeded in claiming the throne, which it held for more than a century in a struggle with the Tartars.

TYPE OF THE FUTURE LEADERS OF CHINA

Finally, about 1115 A.D., the Nitchen Tartars succeeded in wresting from them the whole northern half of China and established themselves as the Chin dynasty ruling over practically all China north of the Yangtze river. I say ruling over this territory, though it should be understood that while a Tartar sat upon the throne it was the Chinese who occupied practically all civil offices and carried on the government. A vast amount of money and provisions were wasted in feeding an idle army of Tartar soldiers to whom the peace-loving Chinese gave nothing to do, and by 1235 A.D., they were a vast horde (a word of Tartar origin), of emasculated automatons whom the Chinese easily spat out upon their northern plains, a more civilized, a more intelligent and a more peaceable people than when they came. They never again gave them trouble as soldiers on the field of battle, though they allowed the conquest to be carried on by the great Genghis Khan, whom they assisted in his work of extermination.

In this new struggle, however, China was only exchanging pupils, for the Mongols overran China, north, south, east and west, and while the others had only had control of the northern half of the empire the Mongols took it all, and seated the famous Kenghis Khan, of Marco Polo fame, upon the throne.

Once more the Chinese began a process of instruction, a process of support of a multitude of useless, idle, ignorant soldiers, and a court little better than that which had occupied the palace of the Chins, though, withal, on a vaster and

more magnificent scale. The Mongols on their native plains had adopted the Chinese system of examinations and allowed the Chinese prisoners whom they had carried away, to compete with them. But this examination system was adopted—it was not native to the Mongols, not natural. The Chinese surpassed them in scholarship, in diplomacy, in official capacity, in government, in everything except in bearing arms and in the fray, and as they would not fight, there was nothing for the Mongols to do but rest upon their arms, rusticate and decay. In less than a century the entire government was in the hands of the Chinese, and led by a Buddhist priest they drove the Mongols back to their arid steppes, a weaker, a wiser, a more civilized, if a more emasculated people,—never again to be a menace to the world.

Once more the Chinese took upon themselves the burdens and responsibilities of the government of their own people, and for nearly three hundred years they held the scepter over a united nation. Then one of their emperors interfered in a quarrel between two Manchu chieftains. The son of the one against whom the emperor had sided determined that when he grew to manhood he would punish that Ming emperor. When he reached his majority he gathered one hundred and fifty loyal followers, attacked the neighboring chief, conquered him, and thus increasing his following he went from tribe to tribe until all Manchuria was under his control. Attacking Mongolia he came off victorious, and with two hundred and fifty thousand followers he decided to attack China. The great wall, however, kept him out, though he camped against it all his life. His son took up the quarrel, but it was not until the time of his grandson that the Manchus in 1644 finally seated themselves upon the throne of China and forced upon the Chinese the humiliating queue.

Once more there began the slow, gradual, but steady and absolutely certain process of eating and digesting the conquerors, and preparing to eject them back upon their Manchurian plains as they had their Tartar neighbors a half-dozen centuries before.

For more than two and a half centuries the Manchus occupied the throne of China, but what proportion of the people of the world, until the great Boxer uprising of 1900, knew they were there, or who they were? The world only knew China and the great peace-loving, law-abiding Chinese people. At the close of 1911 there began a struggle which, with three months of fighting, enabled the Chinese to oust a people who had spent three generations in conquering them. The Manchus came into China a fierce, warlike, almost barbarous people; they went out a weak, emasculated, but genteel and civilized people, with no language of their own, with no literature, without a history, with nothing but two cemeteries, one east and one west of the capital, and one emperor who could not have a posterity and therefore placed an adopted baby emperor on the throne. Such is the result of the third conquest of the Chinese Empire.

Can any modern power conquer China? Yes. Anyone, with a fairly strong military power, can conquer China, but no one in Europe or America or Asia, no matter what his intelligence or military power, can rule China,—at least such was the belief of men like Sir Robert Hart, and such is the belief of those who know China best to-day.

There is a moral force and character about China that profoundly molded all the civilization of Eastern Asia—Anam, Siam, Japan, Korea, Thibet, Mongolia, Manchuria—until after the middle of the last century.

The Chinese nation is pacifist by nature. It is cheaper to support an alien dynasty on the throne until it can be emasculated, taught and civilized, than to waste the substance of the government and the lives of the people in war with barbarous or half-civilized neighbors. They may not thus reason, but however they reason, that has been their practise. China will continue to rule China, whoever occupies the throne or the presidential chair.

Missiongrams

It is said that there are 40,000 Buddhist priests in India compared with only about 1,000 missionaries and other Christian workers.

❖

The four leading Protestant communions at work in Utah have a combined membership of only a little over 6,000, while the Mormon members number over 270,000.

❖

The vast majority of Negro Christians in the United States are members of the Baptist or Methodist Churches. According to a late report there are 1,816,684 Negro Methodists, with 14,338 ministers, and church property valued at nearly $2,600,000.

❖

The Presbyterian Church in U. S. A. is in the midst of a special financial campaign in ten or twelve large cities in the interest of expansion in Latin America and certain other special enterprises on the foreign field. Sixty thousand dollars was secured in the first campaign in Pittsburgh, and it is hoped that at least one million dollars will be secured from the ten cities to be visited.

❖

"The problem of world-peace is not primarily the problem of treaties, arbitration provisions and Hague courts, but of mutual goodwill and confidence among the nations. How can this spirit be developed? If Asia fears and distrusts Christendom because of continued injustice, Asia will arm. As Asia arms, Christendom will increasingly fear and distrust her. The way to establish goodwill and mutual confidence between the East and the West is for Christendom to act toward Asia in right and helpful ways. We must voluntarily do her justice, keep our treaties and deal with all Asiatics who come to our lands in ways that embody the Golden Rule."

The appeal in behalf of the French Protestant churches made by the Federal Council of Churches should touch a deep responsive chord in America. Of their four hundred and thirteen pastors, one hundred and fifty-seven have been called to the colors. The stronger churches, which were in northern France, have been desolated by war, leaving many of the weaker churches in grave danger of extermination for lack of adequate support. The ideals and life of Protestantism in France should have in the future constantly increasing influence throughout all Latin lands and everything which is done now to strengthen and encourage them will exert a far-reaching influence.

❖

Many of our readers may not have seen the petition which the peasant deputies presented to the Russian Duma in behalf of a perpetual prohibition law for Russia. It is a noble document and we quote what is said about the effect of prohibition: "Then (when the prohibition order went into effect) a miracle was wrought on Russian soil. The long-cherished dream of the Russian people was realized; the age-long curse of Russia was vanquished. Shame upon those who say that abstinence is impossible among us; that it can not be enforced by prohibition, and that without the 'drink budget' the finances of the country will be wrecked! The year that has just passed has shown that abstinence has completely regenerated our people. Crime in general has diminished; there is less brigandage and begging; there are fewer convicts in our prisons; the hospitals are no longer crowded; peace is restored in family life; the production of labor has been augmented; there is more thrift. After all this, to all right-thinking people, to all who sincerely love their country, it ought to be clear that the happiness and greatness of Russia are bound up with prohibition, and that it is the sacred duty of everyone to make it certain that this abstinence shall be perpetual."

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

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A. L. RAMER, clergyman, secretary Slav Mission Board, General Council Evangelical Lutheran Church.

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EDWARD LAIRD MILLS, secretary of the Department of the Frontier, Board of Home Missions, Methodist Episcopal Church.

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WILLIAM T. DEMAREST, secretary of the Board of Home Missions of the Reformed Church in America, and of the Home Missions Council.

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W. S. HOLT, associate secretary Board of Ministerial Relief, Presbyterian Church, formerly synodical missionary.

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JOHN CHAPMAN, manager of the export trade for several lines of big business.

"Billy" Sunday